1:Breton & La Faix--11 M-5 (1635-1647) 1929 ST13 Callinago ST13

All the women and girls, except the slaves, wear a sort of cotton hose which is woven onto the leg itself from above the ankle to the calf of the leg. This is extremely binding, especially when new. Above the calf they bind another band of the same material, also woven onto the leg, so that the calf is bulged from both sides. At the bottom of this hose is a border or hem two or three fingers wide made of reeds, or, like most of them, of tortoise shell. When this hose is new and wet, it hurts the women. They are careful to coat it on the outside with oil and annatto so that water will not penetrate. They wet themselves as little as possible. When they embark in canoes, their husbands carry them. But you would never guess how they cross streams without wetting their legs. She who has the biggest or least uncomfortable hose, or even a man who has none, takes a woman by the feet and pulls her along after him or her while the one with the tight hose follows propped against his or her behind while walking on her hands.

CHAPTER V

The Foods They Eat

I do not think there is a nation in the rest of the world which eats less well than this one, although they have here the means to eat well. But what is the difference since they are healthy, fat, and robust without these delicacies.

They do not keep cows, sheep, goats, nor pigs, and they never eat them at home, although there are a great many pigs on Dominica; neither do they eat fowl, chicken eggs, butter, cheese, milk, oil, or fat. They salt nothing when they eat among themselves. When they visit us, they eat almost anything, although those who have children abstain, as we shall see in the next chapter. At home, they eat tortoise and white tortoise eggs, but not the yellow ones, certain birds, and crabs. They never cook well what they eat, especially the crabs. They cook the birds whole, after having burned the feathers, on small sticks arranged a little above the fire. Once cooked, they wrap them in leaves and smoke them. When they are ready to eat them, they hollow them out and boil them in manioc juice with

[258] stand up, and fall down continuously, sometimes on their hands and sometimes on their behinds. They walk on all fours getting so used to it that when they are grown up they catch up with the best runners in this way. [405]

[259] Sometimes the Caribs make incisions to cure some inflammation, but most of the time they do it out of fantasy. It is said that the children are gashed instead of being whipped, but I have not seen it done [260] them. [435]

The Caribs have no other peacemaker than the flute. The first one to awake at the cock's crow plays his flute, and the others imitate him as they awaken. After this they go to bathe in the river. The women and children go at a different time. Because the river is cold they make fires by groups in two or three places where they warm themselves. If they are soaked by sea water or rain, or if they are dirty or overheated by some exertion, they return to wash themselves again. Besides this they never fail to go bathing at noon and in the evening. I think that these baths contribute the most to the preservation of their health, and so do their fasts when they are moderate. [383] The children in order to learn how to swim and become accustomed to the ocean waves, as well as to amuse themselves, lay on small planks. They let themselves drift against the breakers and are driven back into the mouth of a river. Others who are stronger let themselves drift with the current of the river and meet the breakers which are rough and frightening where the river hits them, particularly in the district of cabesterr [sic] where the sea is rougher and the streams are faster. And when they see someone upside down in the waves, or standing there, they laugh to see them when we would be fearful. [314]

[257] [223] The Carib children, having prepared birdlime, cut long poles and attach at the end a very pliable rod which has been smeared with glue. They hold it so that the end is near the flowers where the humming birds find their food. When these birds are not watchful, they hit them with the small rod and having been touched with this rod they remain stuck. The children run quickly, seize them, and tear off the glued feathers, [269] gut the birds, and wrap them in leaves. They dry them in the fire and trade them to the French for hooks and pins. [228] One type of fly makes [263] holes in the sand to live there. The small Caribs kill them, split them in half, and pick out a small sac filled with honey which they eat. [398] The children make horns out of the stem of a certain plant [466], and [349] the men make whistles out of the leg bones of pelicans. [287]

223 they will not eat even a single egg. Perhaps they are no longer so disgusted by them. [230] The word for dog is chien-chien. The dogs of the Caribs in the beginning were medium sized, had upright ears like foxes, and were raised to hunt agoutis and lizards. These dogs could not stand us because of our clothes. Now the Caribs take any kind of dog they can get. [166]

224 The Caribs hunt agoutis with the same eagerness that the French hunt hares. The agouti has the head of a rat, with rough hair on his hind quarters which stands up when he is frightened. His tail is smaller and shorter than that of a rabbit. His color is brown, bordering on black. He eats sitting up like a squirrel and holds food in his front paws. When the agouti is chased by dogs, he hides in the hollow of a tree like in a fort, but the Caribs set fire at the entrance to smoke him out, and the dogs catch him when he runs out.

225 When the meat is fresh the taste is too gamy, but the flavor improves when it is kept until the next day and is salted. The Caribs prepare it by roasting and expose the meat to smoke. Then they wrap it up in leaves and keep it as long as they wish. The meat dries up like leather. Nevertheless, it softens when boiled for a long time in manioc water, and it makes good food for the Caribs who eat almost no other land animal. [430]

226 The Caribs know the trees where parrots have their nest. They go to catch them when they are downy. They cage them and then teach them how to speak and whistle. [218] The Caribs do not yet use stairs, steps, or ladders. Yet they are able to climb everywhere. I have seen some grab hold on a tree with their two hands and put the soles of their feet against the tree. This requires great strength. Possibly they don't all climb in this way. [205]

227 The Caribs are watchful, but it is only to go out at night for crabs, or to shoot fish from the rocks, in order to provide for the next day. They only collect provisions for one day, so that should anyone come late, they will scarcely find a piece of cassava to give him. [297] The Caribs hunt crabs at night with torches. [367] Crabs are tied in pairs along five or six sticks. The Caribs hold them by the ends and this makes up the load of one man. [129]

When the Caribs sail along the coasts and see lobsters at the bottom of the sea they dive in from the canoe with a rock in order to go more easily to the bottom. Having seized the lobster they drop the stone and bring up their catch, sometimes getting their nose filled

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done them. They swim like fish. In war it does not matter if their canoe capsizes for they know how to right it very easily and get inside it again. They always carry their hammocks with them.

7. Lore and Learning

The Caribs do not count higher than ten, and they demonstrate it by their fingers. Sometimes they count to twenty, or twice ten, showing both fingers and toes. To express a greater number they pick up some sand and throw it, and they say, "as many as flies," or "very many," or "as much as this." They count months by moons and count days by nights, for they say, "I will be there for so many nights," or "I will return after so many nights." They also express with their hands and arms how they consider and measure the goodness of nations. They point to their entire hand and a part of their arm and say to us that France is as good as this. For the Flemish or Dutch they show the hand and say "as good as this." The English are the worst in their estimation, and they only indicate them by showing the tips of their fingers. It is possible that when they speak of the French in their absence, or before men of other nations, they do not maintain the same division. They use little tobacco and like to mock the Europeans who come so far to these islands seeking this miserable weed.

They have their own particular language, which I believe is very hard to learn. Besides this they have a jargon mixed with French, Spanish, English, and Flemish. The trade they have had with those nations has caused the Caribs to learn some of the words of these languages, so that in a short time one is able to understand and be understood by them. This will be a great advantage for their instruction.

6: Taylor E-5 (1930-1937) 1938
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157 "shy." Originally it was the name for a kind of crab which, when it cannot escape unobserved, will curl up and remain perfectly still, so that by no amount of scrutiny or poking can it be made to show the least sign of life) undoubtedly has been one of the principal causes for the bolder, more hot-blooded negro's relatively greater success as a lover, and for the increasing proportion of mixed blood in the reserve today. It has, moreover, contributed to the decay and disappearance of language, legend, and custom; and renders doubly difficult today the task of eking out such vestiges of these as still remain.

578 The war feuds of other days have been replaced by a multitude of
[754] petty jealousies and hatreds, but the Caribs still resort to sorcery and piai as instruments of injury and revenge. Though, or perhaps just because, the boutou (war club) of yore has gone forever, that other no less formidable weapon, the tongues of the womenfolk, rages more mercilessly than before. In vain one looks among his present-day descendants for that fierceness which is said to have characterized the Carib of old, earning for him a symbolic association with the Malfini, or Mansfénix hawk.

● 481 Much has been made of the Indian's custom of walking in single or Indian file, and this is as true today in Dominica as ever or elsewhere; but it seems to be the natural outcome of a habit acquired of necessity on forest trails rather than a racial tradition. More significant, perhaps, is the Indian's peculiarly emphatic, stumpy, forward-falling gait, which, in a manner, is reproduced in his speech, character, and way of life.

484 The Caribs' love of travel, in an island where nine-tenths of the population never move without good reason outside a radius of half a mile from their homes, is perhaps worth mention. Few are the men of the reserve who have not at one time or another visited one or all of the neighboring islands of Guadeloupe, Marie Galante, Martinique—and that with the prospect of no more than a wine or rum debauch if lucky, and a term of imprisonment if caught. Others have left the country for Guiana, Bolivia, or Cuba, as opportunity offered, in search of adventure rather than fortune. Men, women, even children, think nothing of a 35-mile tramp, over mountain track and through virgin forest, to Roseau, the capital, for the sole purpose of selling a few baskets or of buying a few yards of sail cloth or a pound of nails. Their business concluded and their money spent, they will take the homeward road immediately and, if only there be a moon to guide them, march all night through to arrive home by daybreak.

437 Whether cause or effect of poverty, I do not know, but the Indian's
[81] proverbial ignorance of the value of money remains as much a fact as his general indifference. In Dominica, at least, he has no other

6: Taylor E-5 (1930-1937) 1938
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The people of Bataka used to go up to the Pegoua Rock in search of charms. 778
There are steps leading to the base of the rock, and, on its top, a crack that goes 825
through to the inside. That is where the zombie lives, but if ever you see him it means some one is going to die soon. On the top of the rock there grow all manner of charms, but in particular you may sometimes find there a white flower (surette de montagne?) with so sweet a smell that people passing on the highway at the foot of the cliff may easily perceive it. When it is flowering a new blossom comes every hour of the day and every hour another fades and falls. If you are lucky enough to get one of these flowers you may command with it whom you will. You have only to rub it on the palm of your hand, then raise the hand in the direction of a person and speak his name. However far away he may be he will have to obey and come to you. If you go in quest of the flower it is wise to take a white cock, or at least some powdered tobacco, as a gift to the spirit of the rock.

There was one old woman of Bataka whose husband treated her badly and 773
neglected her to run after other women. One day when he was gone fishing she made a lot, a big lot, of cassava bread; and, taking her children with her, went up to the Pegoua Rock, where she was lucky enough to get one of these flowers. With it she went down to the river to bathe, and when she had bathed she rubbed the flowir all over her body and flung the remnants to the winds, saying: "Go join your master", which they did, disappearing in that same instant. After this, she and her children took the highway, and went quickly in the direction of Toulaman, now called Londonderry. Soon after they had passed the Cachibona River she heard her husband coming after her with the fish (presumably as a peace offering), but taking her children by the hand she ran and ran until they reached the old Caserne Caraibe (literally, Carib Barracks, but perhaps a mistake for "caverne", a deep cave on the shore between the village of Wesley, or La Soie, and the Londonderry Estate, showing signs of human occupancy, or at least, frequentation). Here she knocked and was admitted just as her husband caught up and made a grab at her. Once safely inside, she shouted to him to go away, as she needed him no longer. There was nothing else for him to do; but as he turned to go he was changed into a bird with yellow beak and claws, called Pierrot Vanter, whose shrill persistent call you will often hear even today. The woman is still inside the cave, together with all the other old Caribs. They will not leave it until the end of the world, though it is said they sometimes come out at night to use their boat (an islet about a hundred yards off shore), for one night I passed there myself as I was going fishing, and when I returned the same way some 2 hours later it had disappeared.

I was told that for the last 20 years at least nobody had attempted 778
to scale the rock, as the white cedar which had grown nearby and [781]
helped in the ascent had long since been felled by a windstorm. However, Carib ingenuity and agility overcame all difficulties. A slender sapling whose stem rose some 8 feet distant from the sides of the rock served as prop for a crooked stick, hewn and tied in place from materials growing on the spot, whose other end was made to rest on a narrow projecting ledge opposite and above. This precarious bridge once passed, the summit was reached by holding onto handfuls of plant and vine, or onto knobs of crumbling rock. Alas, I did not find the flower. It may be that it was the wrong season, but, in any case, I certainly should not have been so stupid as to forget that white cock.

224 If fish forms such a large part of the diet of the Caribs, it is because boating and fishing have always been a favorite occupation for
396 them. The canoes which they still use today are hollowed out from the trunks of large trees, particularly the gum-tree, the giant of the forest. The word canoe is, moreover, like the word hammock, a word of Carib origin, imported into Europe by the Spanish. These
502 boats are today used only for fishing, but formerly the Caribs—who
805 are excellent seamen and even have, according to certain writers,
821 some notion of the stars and know how to calculate time and the seasons—ventured quite far out to sea and went easily from one
481 island to another. They were, besides, admirable swimmers, righting their canoes when they capsized, while the women kept afloat in the water, carrying their children at their breasts.

411 Their weapons for hunting and war were formerly bows and arrows, with tips carved from fish bones or tortoise-shell and often poisoned with the juice of certain plants. Of an unequalled skill from childhood in handling bows and arrows, the Caribs quickly became as adept at using guns when they were given them. The c[illegible] called bouton or boutou was also a powerful weapon in their hands. It was often carved and the hatchings were painted in various colors. As for the war hatchets of polished stone, found in the excavations on Dominica /140/ and other islands, they seem rather to have belonged to the Tainos than to the Carib (1). These hatchets bear a

1. Beuchat (H.) Manuel d'archeologie americaine /Manual of American Archeology/. Paris, 1912.

great resemblance to those found in the Guianas and in northern Brazil; there is a fine collection of them in the Museum of Roseau.

532 The arts seem to have been very little developed among the
212 Caribs of the Antilles, but some crude drawings or petroglyphs found on the rocks in the islands which they inhabited have been attributed to them, particularly in the vicinity of the town of Trois Rivieres, in Guadeloupe, and in the island of St. John.

515 Of naturally cleanly habits the Caribs bathed every day in the sea or in the rivers before staining their bodies with roucou. They have retained the habit of taking frequent baths and this hygienic
[164] care has protected them from a great number of illnesses; yaws, which is very common among the blacks of the Antilles, is rare in the Carib population.

13: Hodge & Taylor N.E-5 (1930-1956) 1957
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Fig. 8

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Fig. 9

HISTORICAL ETHNOBOTANY IN THE ANTILLES. — Fig. 8 – Collecting papayas, *Carica papaya*. — Fig. 9 – Grating roots from the cassava plant, *Manihot esculenta* (Both figures reproduced from Rochefort, 1665).

[Opposite p. 538]